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let us give to these pioneers in Old Danish study our sympathy and encouragement.

The publications issued during 1887 by the Danish Union comprise the following:

1. O. Kalkar's "Ordbog til det aeldre danske Sprog (1300-1700)." This dictionary was begun in 1881, and is being issued in semi-annual parts.

2. 'Tobiaes komedie,' edited by S. Birket Smith. A Danish drama from about 1600.

3. 'Sprogarten på Sejer,' by P. K. Thorsen.

4. 'Bidrag til en Ordbog over jyske Almussmal,' by H. F. Feilberg.

5. 'Blandinger,' consisting of short papers on etymological and phonetic subjects.

DANIEL KILHAM DODGE.

Columbia College.

APROPOS OF LES TROIS MORS ET LES TROIS VIS.

In a foot-note to his notice of my edition of the *Panthère d'Amours* (cf. *Bulletin de la Société des anciens textes français*, 1885, p. 96 and *Bibliothèque de l'Ecole des Chartes* XLVII, p. 186), M. Paul Meyer calls attention to three MSS. of the poem of *Les trois mors et les trois vis*, republished in the introduction to the *Panthère*, which were unknown to me at the time of preparing the edition mentioned. M. Meyer's note reads as follows: A propos du *Dit de la Panthère*, je ferai remarquer que le *Dit des trois morts et des trois vifs* commençant par *Compains vois tu ce que je voi*, dont M. TODD s'est occupé p. xxx et xxxi de sa préface, se trouve encore dans deux ms. du Musée Britannique et dans un ms. qui naguères appartenait à M. Didot; voyez le *Bulletin de la Société*, 1882, pp. 46, 71-2, et 1884, p. 66.

Concerning the last named of these MSS. I have no further information to offer, but having had an opportunity of consulting the two former in the library of the British Museum, I am in a position to indicate the few facts of interest disclosed by an examination of them.

The MSS. in question are catalogued Arundel 83, folio 127 (given as 128, Bull. d. l. Soc. d. anciens textes, 1881, p. 71, according to a pagination since corrected) and Egerton 945, folio 12 (described Bull., 1881, p. 44). The latter of these MSS. offers a text almost precisely identical, excepting slight differences of orthography, with that of the fourth of the five versions of the poem, as given in Montaignon's edition of the *Alphabet de la Mort* (Paris:

Edwin Tross, 1856), according to the MS. of the Paris Bib. Nat. there cited fonds de la Mare, No. 6988²⁻². The distinctive feature of this version is that it omits an introduction of some length, which appears, from the abruptness of the opening lines as well as from the internal evidence of the fuller versions, to have formed an integral part of the original poem. Owing to the limited time at my disposal, I was able to copy from this MS. only some forty lines of the poem, in all of which portion, however, I find but two occasions for emending (except as regards punctuation) the text of Montaignon, viz., in ll. 8 and 9, fol. a 8, p. 7. Montaignon here reads:

Li tiers mors dist *qu'il* est sechiés:
"Je *sui* de mon lignage chiés,"

the manifestly correct reading of which is given in Egerton 945 as follows:

Li tiers mors dist, *qui e'* sechiez:
"Je *fui* de mon lignage chiez."

The text of the other MS. (Arundel 83), which is closely related to that of Egerton 945, and begins at the same point, is in every respect except that of caligraphy far inferior to it. In fact, while the Egerton version numbers 144 verses, the poem has here been arbitrarily abridged in such a way as to occupy but the lower half of a single page, the upper portion of which is somewhat elaborately illuminated with designs of the six personages introduced. In the left-hand column are ranged, in succession, the respective 'parts' of the three *mors* (represented in the rubric and *enluminure* as three kings), and on the right-hand side, in the same order, the parts of the three *vifs* (as below), each part being limited to the first six lines of the corresponding passages in the Egerton redaction. The text, as will be seen, is somewhat stupidly though by no means grievously corrupt, but its very mediocrity and blundering, together with its Anglo-Norman irregularity of versification, afford, in consideration of its brevity and yet factitious completeness, a motive for printing in full this version of the poem. The characters *i* (*f*) and *u* (*v*) are reproduced as in the original, but the ordinary abbreviations, which are few and offer no embarrassment, are resolved, and the punctuation regulated. By comparison with Montaignon's edition, it is easy to make the necessary textual emendations.

*De uiuis regibus**Primus rex uiuus*

"Compaynouns, veez ceo ke ieo voy?
A poy ke ieo ne me devoiy;
De grant pour le quoyer me tremble,
Ueez la treis mors ensemble,
Cum il sunt hidous et divers,
Purritz et mangez des uers."

Secundus rex uiuus

Le secunde dist: "Ieo ay enuie,
Compaynoun, de amender ma vie;
Trop ay fet de mes volentez,
Et mon quoyer est entalentez
De fere tant ke m'alme acorde
Al dieu rei de misericorde."

Tertius rex uiuus

Ly tierz uif, ki destreint ses meins,
Dist: "Purquei fut homme humeins,
Pur ky deit receiure tiele perte?
Ceo fust folie trop aperte;
Ceste folie ne fist unkes dieux,
Si courte ioye et si grantz deduitz."

*De mortuis regibus**Primus rex mortuus*

Ly premer mort dist: "Damoysel,
Ne ubliez pas pur sel oisel,
Ne pur vos robes a orfeis,
Qe vous ne tiegnez bien les leys
Qe Jhesu Crist ad ordin ,
De sa seinte volent ."

Secundus rex mortuus

"Seignours," dis le secund mort,
"Uerite est ke la mort
Nous ad fet tiels cum nous sumus,
E vous purirez cume nous sumus,
Tut seez ia si pur ne si fin;
Ore purueez vous devant la fin."

Tertius mortuus

Le tierz mort dit: "Sachez,
Ieo fu de mon lynage chief,
Princes, reys et conustables,
Beals et riches, joyanz, mes tables;
Ore su si hidous et si nuz
Ke noy ver ne deigne nuls."

H. A. TODD.

A FRAGMENT OF OLD ICELANDIC.

When in Iceland, several years ago, a small piece of old parchment was given to the writer by J n  rnason, the collector of the legends and folk-lore of Iceland.* Though not of great intrinsic worth, the gift was, in its way, one of no little rarity and value, intended, its recipient was happy to think, as a mark of especial esteem. Thanks to the indefatigability of early collectors,  rni Magn sson at their head, Iceland has been as thoroughly stripped of her early vellums, and even of their paper transcripts, as though they had never existed; and beyond those preserved in the archives in Reykjavik and the few fragments possibly in the hands of some private individuals who know their value, there are absolutely no parchments of any size, sort, or condition, left in the country. When, accordingly, the fragment here in question was proudly exhibited to friends in Reykjavik, no little wonder was expressed that it should have been given away to be taken out of the land, and the kind-hearted donor was, no doubt, taken to task for his indiscretion.

The vellum is the leaf of a book, written on both sides, $3\frac{1}{2} \times 4\frac{3}{8}$ inches in size; the top and bottom are straight; on the front is a slight rent which does not extend through the mar-

* *Islenzkar Thj  s gur og  fint ri. Leipzig, 1862. 2 vols.*

gin; the back is ragged where it has been forcibly torn from the stitching, but the torn places do not affect the text. It is a palimpsest manifestly cut down to its present size from a larger leaf; traces of the rubrics and of the original characters are plainly visible, but illegible; there is a small hole in the lower half of the page, whether in the original MS., or cut when it was scraped, it is impossible now to determine. The parchment is much discolored, but cleaner than most Icelandic vellum, early or late. The ink is black and the hand round and clear; the catch-words at the bottoms of the pages are cursive. The origin of the fragment is probably to be placed near the middle, or, possibly, in the first half of the 15th century.

From a literary point of view the contents of the leaf are of no value. It is simply a part of a homily on the Lord's prayer—whether coincident or not with the one in the homily-book printed by Unger, Cod. A. M. 619,† the writer has no means of knowing, as that book is not at hand. Philologically, however, the text is not without value, and as this fragment is in all probability, the only scrap of Icelandic vellum in America, it is, perhaps, worthy of reproduction here. Its peculiarities of diction are those common to almost all Icelandic MSS. It is, accordingly, first printed as nearly as possible *verbatim et literatim* and then extended, without, of course, any attempt at a normalization of the orthography.

† Gammel norsk Homiliebog. Christiania, 1864.